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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, MAY 14, 1903. NUMBER 11

Reading Room Divinity School

Bind the sheaves, cull souvenirs of summer from every wayside, and make the most of that happy time when the mind bears its fruit, when life is lived to some avail, when portals seem to open on the supernal mysteries. The hour of famine will arrive, the hour of drought, when you will no longer prosper and all your affairs will be at a standstill. If you await that hour for laying in your store, you will be like the fool who, lacking bread, puts plow to frost-bound soil. When we have once established a connection between ourselves and the sources of our life, every hour is an hour of plenty. Let us profit by these hours, that we may not come to want when the source is barred against us.

—Charles Wagner in "The Better Way."

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

MEADVILLE THEOLOGICAL SCHOOL

ORDER OF SERVICES

AT THE

ORDINATION OF MR RALPH WALDO EMERSON,

AS JUNIOR PASTOR

OF THE

Second Church and Society

IN BOSTON,

ON WEDNESDAY, MARCH 11, 1829.

VOLUNTARY.—ANTHEM.

ORIGINAL MUSIC BY MR S. ALLEN.

GREAT GOD, whose universal sway
All heaven reveres, all worlds obey,
Now make the Saviour's glory known,
Extend his power, exalt his throne.

Through Him shall endless prayers be made,
And praises throng to crown his head;
His name, like sweet perfume, shall rise,
With every daily sacrifice.

Let every creature rise and bring
Peculiar honors to our King!
Angels descend with songs again,
And earth repeat the long Amen.

~~INTRODUCTORY PRAYER,~~

AND SELECTIONS FROM SCRIPTURE,
By Dr Paine

HYMN.
By H. Ware jr.

How beautiful the feet of those
Who publish Peace from heaven!
How glad the message they disclose
From Him, to save us given!
Glory to God, good will to men,
And Peace on earth, attend his reign.

The world was dark with wo and strife;
Pain, sin, and death bore sway;
And souls, ordain'd to nobler life,
In fear and bondage lay.
His word went forth—earth's evils cease,
And ransom'd spirits rest in peace.

That Peace, which earth can never give,
And never take away,
Shall conquer time and death, and live
Through heaven's eternal day.
Praise to the Lord! whose boundless grace
Redeems and saves our sinful race.

SERMON.
By Mr Ripley of Waltham

ORDAINING PRAYER.
By Mr Parkman

HYMN.
By D. H. Barlow

FATHER! we bow in fervent prayer
In this, thy holy place,
That we, thy children, here may share
The blessings of thy grace.

On HIM, thine eye benignant bend,
The herald of thy truth,
Who, in thy service, vows to spend
The treasures of his youth.

For HIM we humbly crave thy care;
Thy faith and hope to cheer;
Thy strength, the pains and toils to bear
Of every coming year.

Here may the gospel of thy Son,
Pure, as when Jesus taught,
A full, unfetter'd current run,
With joy and healing fraught.

Here may the young and thoughtless learn
To walk in Wisdom's path;
And here the aged spirit burn
With love and perfect faith.

Here may the mourner's heart rejoice
In hopes of promised heaven,
~~And sorrowing sinners hail the voice,~~
That tells of sins forgiven.

May souls, beneath thy servant's care,
To truth and glory brought,
In joyful numbers, witness bear
How faithfully he wrought.

And, when the final hour shall come,
That sunders earthly ties,
May he and they a happier home
Enjoy beyond the skies.

CHARGE.
By Dr. Ripley

RIGHT HAND OF FELLOWSHIP.
By Mr Frothingham

ADDRESS TO THE SOCIETY.
By E. S. Gannett

CONCLUDING PRAYER.
By Mr Stephens

ANTHEM.

The Lord will comfort Zion, he will comfort her waste places and make her like Eden, like the garden of the Lord.

Joy and gladness shall be found therein, Thanksgiving and the voice of melody.

We praise thee, O God, we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud, the Heavens and all the powers therein, to the Cherubim, to the Seraphim continually do cry, Holy, holy, holy Lord, God of Sabaoth, Heaven and earth are full of the majesty of thy glory.

BENEDICTION.

UNITY

VOLUME LI. THURSDAY, MAY 14, 1903. NUMBER 11

The Coming Day for May, published in London, brings us the curious news that the new Dean of Westminster Abbey has been revising the Athanasian Creed and has announced that this revised version is to be used in the Abbey service, and it is whispered that other high functionaries in the Church of England are dropping the use of it altogether, notwithstanding the clear requirements of their church canons.

Prof. Charles R. Henderson, of the University of Chicago, has a wise and timely article on "Trades Unions" in the *Advance* for May 7, in which he recognizes not only the legitimacy of these unions, but the benignancy of them. He brushes away a lot of sentimentality about the non-union laborer by showing that he is as likely to strike and harder to deal with than the union man. Says the Professor, "Domestics have no unions, but their strikes are perpetual and hit hard, as they hit home." We sympathize also with our neighbor in his rebuke to the crass and oftentimes inflammatory utterances of the pulpit concerning this question of labor, which calls not simply for a clear head, but for an informed head. The article closes as follows:

"The church as such can do little about trades unions or about trusts. It has other work on hand and must not be partisan. But the leaders of the church ought at least to study the facts and history of the most popular and useful form of association by wage earners far enough to be impartial in judgment, critical of the immoral, appreciative of that which tends to prevent debasement and promote well-being."

David Starr Jordan never deals in weak sentences, and his writings are increasingly ethical. With him biology ever blossoms into morality. His last book seems always the best. The latest at this present time is entitled "The Philosophy of Despair." It is an assault on the practical pessimism of the "melancholy Jaques who either uses some narcotic or stimulant to excess or has trouble with his liver or kidneys." This man's philosophy President Jordan distinguishes from "the philosophical pessimism that is above all mere physical conditions and not dependent upon them." From this philosophical pessimism the world has little to fear. Indeed, out of far-reaching dissatisfaction with the world as it is, even with the "constitution of things" as now discovered and interpreted, have often sprung most valiant defenders of justice and heroic expounders of the law of right. The pessimism that is debilitating and demoralizing is that which is allied to nervous prostration. It is the child of too many privileges; a confusion of engagements and of unreasonable if not unholy ambitions. There is no unhappiness more pitiable than that of the child who has bitten off more than he can eat, or the woman who has washed more clothing than she can hang out.

In a recent number of the *Congregationalist*, President Charles F. Thwing, of Cleveland, counts up the requisites of the ministry to a college man, which it is fair to suppose means the man at his maximum, the well equipped man. The article is so suggestive and timely that we condense his counts for the benefit of the young men and women in whom the joy of usefulness, the inspiration of altruism, the ambition to be helpful, has not been wholly overlaid by the social functions, the athletic fevers and the multiplicity of "good openings" that beset the college senior. This college president says that the candidate for the ministry must

1. Possess a sense of good fellowship. He must be a high type of a gentleman. He must love to be with and for men. He must not only enjoy communion with the noble, but he must appreciate the temptations of the fallen and interpret the downward gravitation of sensualism and materialism.
2. The minister must be a man who can do things. His church is a field to be cultivated, a force to be worked. He must be an executive.
3. He must be a public speaker. (It is refreshing to be reminded by President Thwing that, spite of the decadence of ministerial leadership and apparent loss of pulpit power, the pulpit now represents the only place in which a man regularly and constantly addresses the community.)
4. Lastly.—A minister must use his powers for ethical and religious ends. Any use of his power for other ends, however successful, is treason in the minister. So character, commanding, growing character, is the ultimate requisite in the ministry.

Is not this a tempting program to the right-minded young man? Does it not point to a congenial field to the clean-hearted, the clear-minded and the strong-willed? Young men and young women, here is a chance for those who are willing to consecrate themselves to high tasks.

The *Berea Quarterly* is one of the most humble publications that come to our table, but it is also one of the most stimulating. Indeed, it is unique in the literature of America. It is a most effective interpreter of a vast, much overlooked section of our country,—the mountain counties of eastern Kentucky and Tennessee and the western counties of West Virginia and Virginia. Into this American *cul-de-sac* vital streams of the best blood of New England, New York and Pennsylvania were poured during the closing decades of the eighteenth and the early decades of the nineteenth century. The cause of the retarded development of these people on culture lines is a curious subject for investigation, to account for which the sociologist has scarcely yet given serious attention. But here is the stuff out of which orators, scholars and poets are yet to be made. At the present time it is the land of the log cabin and of illiteracy, but it is the land of large families, healthy boys and girls, of, in the main, rigid morals, earnest, though narrow religion, and Berea College. The most unique thing in this May number of the *Quarterly* is a "statistical cartoon." A well-dressed young man from New York, ready for college, stands on a block that represents

the $2,661 of assessed property that is the portion of every person of school age in that State, while on the other page is the mountain boy, awkward, coarsely clothed in homespun, with a battered grip under one arm and the sturdy walking-stick in the other, standing on the little pedestal that represents the $248 that is the assessed property of the Kentucky mountains for each person of school age. These and many other illustrations in this humble little *Quarterly* are worth studying. For surely Dr. Dickerman is right in his study of the "mountain people" when he says, "Nothing is easier than to misinterpret illiteracy."

W. H. Ramsay, pastor of the Unitarian Church of Louisville, Ky., is doing the cause of religion great good when he makes education, popular education, the subject of a series of sermons. The abstract of one of these sermons on "The Use of Beauty in the Public Schools," as printed in a local paper, is before us. In this sermon he pleads eloquently for noble buildings, attractive grounds and artistic and educative wall decorations. He pleads for the children of the poorer classes whose need of beautiful surroundings is, to say the least, as imperative as their need of that which is represented by the text-books. All of which is true, but in these days our anxiety is being shifted from a concern for the children of the poor to a greater concern for the children of the rich. The cause of culture, civic righteousness and national power is threatened in no direction so much as in the loss of interest of many of the prosperous in our public schools, or at least the assumption that they are not for the children whose parents can "afford" something better. Alas for the children who find their parents' money standing between them and that best of culture and most joyous of fellowships which the public school at its best alone can give. And only the best will satisfy the needs of any children, be their parents poor or rich. Indeed, these are dangerous and insidious adjectives. The public schools are not for either poor or rich children, but they are for children, and evermore for children. As yet the higher and professional training must necessarily be largely beyond the reach of the public school system, though the ideal university is the state university, and happy are the alumni of such institutions. But the primary and secondary schools are already so far developed that it should be the ambition of all parents to start the education of their children in these gardens of democracy, schools of fellowship, training schools in the higher catholicism.

The Emerson Centenary.

The recognition which the hundredth anniversary of Emerson's birthday is to receive at the hands of the thoughtful is significantly reassuring to those who believe in the ultimate triumph of the right and the conquering power of truth. For thirty years Harvard College had a cold shoulder for one who was clearly her foremost alumnus; for thirty years she had no recognition to offer her most eminent son, who lived serenely under her academic eaves. The decisive offense was the delivery of the now famous Divinity School Address in 1838, which address caused the "tempest in the Unitarian wash bowl" of which he wrote to Carlyle. This and a loyalty to the spirit made manifest in this address in regard to certain ceremonial rites of the church, put him outside of the Unitarian sympathies. This fellowship has always been poorly equipped with the mechanism of expulsion, else he might have been expelled for heresy. But now, we doubt not, Harvard College will give to the centenary of her alumnus a most brilliant recognition. Representative Unitarian ministers resent the implication in the Address to Ministers which we have recently issued and printed in the last two numbers of UNITY, because, forsooth, it said that Emerson belonged to no denomination, while of course he rightly belonged to the Unitarians.

But notwithstanding all this, there is much yet to do by the lovers of Emerson, the friends of high poetry and culture, before this centennial celebration be adequately employed as an instrument of culture and fraternity.

It may not be amiss to speak of such plans as have come to the editorial table of UNITY as a stimulus for others to go and do likewise.

The most elaborate as well as the most complete program, in its typographical and literary form, that has come to our table as yet, strangely enough, comes from over the water, from the Kittering Road Church, Northampton, England. Arthur Harvie, the pastor, announces a series of eight Sunday evening lectures on Emerson with the following topics: 1, The Man; 2, The Teacher; 3, The Poet; 4, Emerson's Writings as Holy Scripture; 5, What We Owe to Emerson. In addition to this there are two Tuesday evening discussions with laymen in the chair,—one on Emerson's Divinity School Address and the other on Emerson's Essays. On the fourth page of the attractive leaflet are a dozen apt texts from Emerson, and the second page contains the following suggestive sentences from the pastor:

"If we are not all wise enough to recognize, or good enough to honor our prophets while they are in the midst, most of us gladly render thankful tributes when they have become a priceless memory. By much practice in this direction we may ultimately be able to recognize an inspired voice when it speaks our own language, and begin to realize the possibility of a saint riding next to us in the tram.

"The centenary of Emerson's birth recalls the fact that, in modern times, the same spirit that inspired Isaiah and Jesus has used human beings as his mouthpiece, and bids us gather up the fragments of all such utterances as have been preserved.

"Emerson's lectures in England were but poorly attended, many who heard of him in his prime thought him 'beside himself,' his writings have only recently won their way into popular esteem, yet he has no compeer since the days of Plato, and could we imagine his influence taken out of our modern world we should be picturing a greater calamity than the obliteration of every invention since the year of his birth."

As might be expected, the most carefully prepared celebration in this country that comes to our table is from Rochester, N. Y., where this letter is being circulated, signed by many leading ministers of several denominations, with Mr. Gannett as chairman:

"May 25 of this year brings the hundredth return of the birthday of Ralph Waldo Emerson, the man who belonged to no church or sect, but whom Matthew Arnold called 'the friend and aider of those who live in the spirit.' Many

minds in many churches have welcomed that definition of Emerson, and borne witness to its truth in their own experience. Without at all accepting him as master, or as complete interpreter, of their several faiths, Christian and Jew, Roman Catholic and Protestant, orthodox and liberal have found themselves gratefully meeting on the heights in him and his thought. His hundredth birthday will be widely celebrated over our land. In Boston, New York, Chicago, San Francisco and in many cities between, men and women will come together to express their reverence and gratitude. We think there are many in Rochester, also, who will be glad to honor Emerson's memory and his continuing helpfulness in the things of the spirit; and we ask you to join a committee of one hundred for the purpose of inviting all who are thus minded in a Service of Commemoration to be held in our city on the evening of his birthday, May 25.

"Will you be kind enough to send your reply to the chairman of the committee of arrangements within a few days?"

The program for Rochester's celebration is already well developed and doubtless will be fittingly promulgated. Mr. Rush Rhees, president of the Rochester University, a Baptist, will preside. Three addresses will be presented, viz.: "Emerson's Vision of Nature," by Mr. Gannett; "The Friend and Aider of Those Who Would Live in the Spirit," by Mrs. Montgomery (Baptist); "Emerson's Influence on American Thought and Life," by Rev. A. S. Crapsey (Episcopalian). The exercises will be held in the Jewish Temple. Thus the Memorial will be a service of fellowship, as it ought to be, for Ralph Waldo Emerson belonged to all the denominations.

At All Souls Church, Chicago, the pastor is giving a series of three sermon studies on, 1, "The Emerson Century"; 2, "Emerson, the Man"; 3, "The Message of Emerson." On Sunday afternoon, May 17, there will be a stereopticon exhibit of the Emerson home, friends and Concord surroundings, for the benefit of the Sunday-school. On Sunday evening, the 24th, there will be a platform meeting in the church, with speakers largely from the university and academic institutions in and near the city.

From Indianapolis comes the news of a most vigorous recognition of the day among the public schools. Special programs are being arranged for the high schools and some of the ward schools. A young man of musical promise has set the Boston Hymn to what is said to be very effective music, and the music has been published. Copies can be obtained at 10 cents each, from the composer, F. Krull, 1734 Park Avenue, Indianapolis, Ind.

Apropos to UNITY's contribution to the Emerson Centenary, we may be pardoned if we boast of a recent order from a well known publisher and literary man in Boston, accompanied by the words, "I have to send to Chicago for the best contribution yet made to the Emerson Centennial, as far as I have seen."

We take pleasure in calling special attention to the contribution in this issue by Mr. Gannett, "The Children's Emerson." We know of at least one Sunday-school in Chicago which has taken prompt steps to try the interesting program. Hoping that others may be moved to try it, we have printed in neat form and in two colors the quotations, and they may be ordered from this office; single copies, 5 cents, 40 cents a dozen or $1.50 per hundred. We have also from the same careful hand, a suggestive program for young people's study. And in the UNITY series we publish an article on "Emerson's Vision of Unity," also by William C. Gannett; an article on "Emerson and the Noted Women of His Age," by Mrs. Ednah D. Cheney, and one on Emerson's poem, "The Nun's Aspiration," by W. T. Harris, besides several other contributions in prose and verse from both sides of the water, which will appear in due time.

We are indebted again to our friend Gannett for the unique reproduction of the ordination program of Ralph Waldo Emerson, printed in 1829. It is a curio as rare as it is interesting. Mr. Gannett found the yellow original carefully put away with a lot of similar programs among his father's papers. Into this program Dr. Gannett had written the names of the participants, his own among others. Mr. Gannett writes us that the leaflet must be very rare, for Mr. Cabot, who wrote Emerson's life and who presumably had access to all his papers, wrote him he had never seen one. Presumably there is one in the archives of the Second Church in Boston, but this one is probably almost unique.

"Quickened are they who touch the prophet's bones." The Emerson Centennial is an opportunity for the parent, the teacher, the preacher, the journalist and the statesman. The psychological moment to reach the public mind is when that mind is aroused.

The Good Time Coming.

I have a vision of a time not far—
  When men shall will to know and act the right,
  When all shall seek for truth and love and might,
And all the wealth and fearful waste of war
Shall be for things that pure and peaceful are,
  The things that make existence sweet and bright,
  A blessing and a sense of rich delight:
This shines upon me as a golden star!
And many hearts behold this better day
  Of brotherhood below as heaven divine;
In every good is leading of the way,
  Each hope beside the path as flower doth shine,
Some morning in the near-at-hand we'll find
The new has come in every heart enshrined!

WILLIAM BRUNTON.

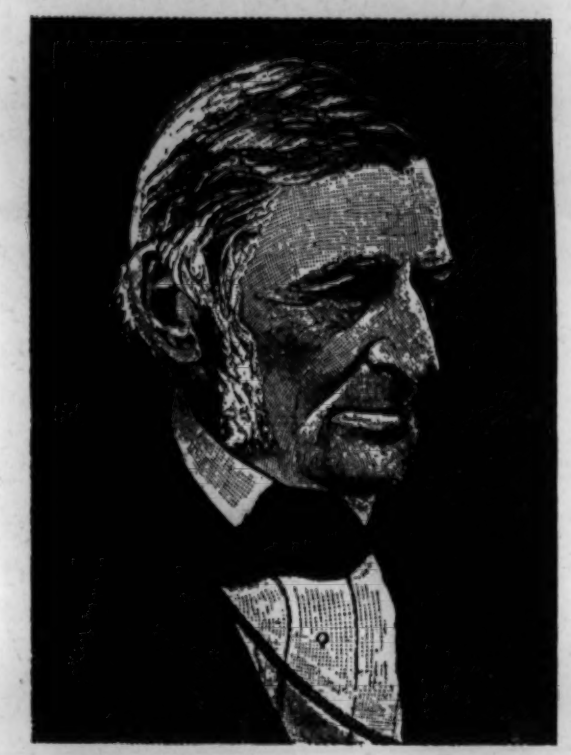
Let us learn that the Resurrection Morning is now here, and that rather than turn our hearts backward to an ancient day its peace and joy and glory is for us in a new life each day, risen through the bursted cerements of a past dead and gone; risen each day to the glorious hope of a future bright with new promises and filled with new hopes—in which each passing moment is a golden opportunity out of which shall be coined the true mintage of the soul—the ineffable peace of righteousness and the triumphant joy of accomplishment.—*The Philosopher.*

The soul, like the earth, has its seasons. This is natural, and you should not so much ponder the fact itself as try to adjust yourself to meet it. Make hay while the sun shines, and lay in your store against this winter of the soul. There is a time to sow, a time to reap, and still another to get you into winter quarters and live on the harvest of the fruitful days. When every bush blossoms with sweet-brier, who would suspect that a single rose could give such pleasure in the heart of winter?—*Charles Wagner, in "The Better Way."*

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



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XII

The Children's Emerson.

A Suggestion for Two Sundays.

BY WILLIAM C. GANNETT.

Both Sunday schools and public schools should take their part in the Emerson Birthday Celebrations. The children too young now for him should be told of him as one whom they *will* know and honor by and by, and who will help them live the noble life. Doubtless many schools will join in many ways in the commemoration. Here is one suggestion as to way.

On one Sunday—if not too late, May 17—present a printed copy of the Emerson sentences, below, to every one belonging to the school. Let each class look them through together as the lesson for the day (the little ones considering only the four or five best suited to them), and decide by vote on the one liked best; also electing one member to report the class choice to the school. This will set all to weighing and discussing sixteen of Emerson's thoughts. At the half-hour's end let those delegated read the elect sentences before the school, and then retire for a few minutes to decide by their vote which of them all shall become the *Emerson Motto for the School.* Let all take the printed sheet home, to be brought again the next Sunday. In half the homes, at least, the weighing and discussing will be continued with the parents, and the verdict criticised.

On this next Sunday give each child a picture of Emerson, with the school motto, thus selected, printed on it; tell them about Emerson; and talk about the motto.

Not a child will forget Ralph Waldo Emerson after that. Encourage them to keep the sentences,—perhaps to put them on the home wall for a while. Perhaps frame the sheet for the school wall, and some time talk about the other sentences,—the school motto's companions.

After all this what if the teachers and the older pupils start out in a race to find these quotations in their proper settings? Let us see how many can fix the proper credit to these quotations by the next Emerson Birthday.

DUTY

So nigh is grandeur to our dust,
  So near is God to man,
When Duty whispers low, "Thou must,"
  The youth replies, "I can."

VICTORY

Stainless soldier on the walls,
  Knowing this,—and knows no more,—
Whoever fights, whoever falls,
  Justice conquers evermore.

He who battles on her side,
  God, though he were ten times slain,
Crowns him victor glorified,
  Victor over death and pain.

And forever!

SERVICE

He that feeds men, serveth few;
He serves all who dares be true.

BEAUTY

If eyes were made for seeing,
Then Beauty is its own excuse for being.
  Why thou wert there O rival of the rose,
I never thought to ask, I never knew,
But, in my simple ignorance, suppose
  The self-same Power that brought me there brought you.

SOMETHING SINGS

Let me go where'er I will
I hear a sky-born music still:
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the Redbreast's mellow tone,
Nor in the bow that smiles in showers;
But in the mud and scum of things
There alway, alway something sings.

ON BRAVELY

On, bravely, through the sunshine and the showers!
Time hath his work to do, and we have ours.

STAR

Hitch your wagon to a star.

TASK

Every man's task is his life-preserver.

BE

Be, and not seem.

ENNOBLEMENT

He who does a good deed is instantly ennobled.
He who does a mean deed is by the action itself contracted.

FAILURE

Difficulties exist to be surmounted. Failure is part of success. A man's success is made up of failures.

MISSION

I am to see to it that the world is better for me.

RADIANCE

There is no beautifier of complexion or form or behavior like the wish to scatter joy, and not pain, around us.

VISIT

The things of a man for which we visit him were done in the dark and the cold.

LINCOLN

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.

CATHEDRAL

Fear God, and where you go, men shall think they walk in hallowed cathedrals.

How can we spell out the lesson of the world's beauty in other terms than those of divine good-will to man, the only creature who can note the beauty and guess its meaning? Why not judge Nature by her best, as we are taught to judge our fellowmen?

We must not claim the privileges of the strong and the immunities of the weak.

We have fed at a bountiful table though we were never more hungry than now; but that, I suspect, is what the Host who invited us meant.—CELIA PARKER WOOLLEY in *The Western Slope.*

Personal Reminiscences of Emerson.

By Ednah D. Cheney.

I cannot think of Emerson as a scholar or even as a philosopher; he always comes to me as a vital influence. He sees through to the center, and sees the relations of things in their homeliest guise. So in nature, he looks at the stars not from the plane of Marathon but as he looks at them from the city streets. "Seen in the streets of cities, how great they are. Every night come out these envoys of beauty, and light the universe with their admonishing smile." So he stood looking at the common working crowd, at the election polls. He sees "that these men are mainly striving to act honestly for the public good."

So he looks ever at sin and evil as ever in relation to the center, and through all imperfections and error he sees that sin is negative and life will throw off the scum and clarify the result as good. He is an optimist, but struggles with the sternest fact that meets him that he may be sure of the highest victory.

This may be the secret of his strong attraction to Carlyle. He meets all the facts which Carlyle offers to his views, meets the strongest resistance, but he never is appalled by his adversary nor is his friendship chilled by opposition. His confidence is serene. Carlyle is aroused from his sad dream of life by Emerson's poems. He writes (in 1847), "Alas! at this time my normal state is to be altogether idle, to look out upon a very lonely universe, full of grim sorrow, full of splendor too, and not to know at all, for the moment, on which side I am to attack it again." But he reads Emerson's poem and says, "A grand view of the Universe, everywhere the sound (unhappily far off as it were) of a valiant genuine Human Soul: this, even under rhyme, is a satisfaction worth some struggling for."

In 1845 Mr. Mayo said, "The reading and understanding of Emerson is enough to regenerate a man," and Carlyle wrote, "My friend Emerson has sphere music for me, alone of them all hitherto; and is a prophecy and sure dayspring in the East; immeasurably cheering to me." Into what helpfulness did not this spirit come into the hearts and minds of young men and maidens. Courage is the watchword, Self-Reliance is his appeal to them. And as one of his noblest disciples said of him, "Self-Reliance is reliance on God, or it is nonsense or something worse." This was the note in his earliest work, Nature. Nature was God wearing the garment of God and God working in and through all life. So in the poem of the problem he sees all, he accepts, he prizes all, but he rests in none but in the universal.

> "His words are music in my ear,
> I see his cowled portrait dear;
> And yet, for all his faith could see,
> I would not the good bishop be."

This small volume came into the world as quietly as the morning dawns, but what a revelation was it to the longing souls who found the very essence of truth and beauty in this simple guise.

So when Emerson came into the practical world and into collision with outward forms, he was serene and would not clash with logic or argument. He gives his answer to the criticisims of Henry Ware, "I cannot argue; but what I see, I express." And every truth clearly seen and honestly expressed will come at last into the harmony of the whole.

With his wonderful breadth of thought he comprises Idealism and Nature as one in the scheme of life. In his lecture on Plato he emphasizes and develops the everlasting relation between the one and the many. It is from the one that the great unity flows out into all variety, and it is through the many and by its expression and life it comes again to the all and thus to the One. This idea runs through all his poetry. Science is united to the ideal by poetry. But it requires true science and true poetry. "After an eloquent plea for the ideal he says, 'But I own there is something ungrateful in expanding too curiously the particulars of the general proposition that all culture tends to imbue us with idealism. I have no hostility to nature, but a child's love to it. I expand and live in the warm day like corn and melons. Let us speak her fair. I do not wish to fling stones at my beautiful mother, nor soil her gentle nest.' And in one smiling word he expresses the whole meaning of Nature which Goethe gives, in the independent worth of all nature."

> The vines replied, "And didst thou deem
> No wisdom to our berries went?"

And in the final word he adds, "The noblest ministry of Nature is to stand as the apparition of God."

So at the end of a hundred years since the great thinker came to us upon the planet, it is good that the same spirit rises upon us and fills us again with this highest aspiration. We do not care to dwell upon details, but seek to fill our hearts with this sentiment of life—with this overpowering certainty of good.

In the early days the inspiration of Emerson was alive in young hearts and his words remained with us as words of scripture.

The foreigner said when he attended church in America, "Why, all the ministers preached Emerson without being aware of it." I have again and again been surprised by finding some cherished maxim or word of Faith, that had dwelt so long in my heart that it held it as my own, to find that all was the word of Emerson. What unconscious plagiarism does not everybody commit? He is like the householder who bringeth out of his treasure things new and old." Therein is Emerson like unto the kingdom of heaven, for he adds to all he quotes from others, a setting, meaning, and application which makes all vital and prolific.

At the Concord school I met a young farmer of somewhat inferior power as the world judges, and to my amazement I learned that he rose in the morning of summer at daybreak that he might cut the hay before he came to the lecture at the school. He would not miss it a single day. "Is it possible," I asked, "that he can really enjoy these deep metaphysical lectures which tax our best powers?" "He does," replied my informer, "he has imbibed the atmosphere of Emerson and the whole people of Concord are raised to his thought." So it showed the finest courtesy aroused in the people around him when, on the arrival home from Egypt, the whole people of the town, the farmers from their summer work and the militia of the People assembled to meet him at the station. He did not arrive in the morning as was expected. All went home quietly and reassembled in the afternoon. As he took his place and looked around at the concourse of people, he said, "Is this a holiday?" "No, Mr. Emerson, the people came out thus to meet you." He dropped his head upon his breast in silence. The people followed him to the gate of the grounds where the new house had sprung from the ashes while he was absent, and then they left him without asking or offering speech, that he might enter into the sacred home.

I would like to show by some slight records in private letters how deep and blessed was the influence of Mr. Emerson on young minds even at that early period.

In 1849 "Mr. Emerson gave his greatest lecture. Oh, it was glorious! One felt as if he had stood on the mount of vision, so searching and true was his sight. He spoke the laws of the mind, especially of instinct, and the full and healthy active opera-

tion of the spiritual instincts which is inspiration, most gloriously, and then of the mental ethics, of the duties which the thinker owed to truth and the world." "S. H. says when that lecture is printed she shall not read anything else." Mr. M. says, "When he spoke of the artist, it really startled me and Mr. P. wept. He said there was not a sentiment he could not sympathize with."

"He spoke of the true church. I cannot tell you what he said, but I can tell you of the lofty influence which he threw around him. I told A. C. the first lecture was poetry, the second thought, the third religion. She said it was true." "I went up to Mr. Alcott's, and I boldly marched up to Mr. Parker and asked him to introduce me (to Mr. Emerson). He did so in his own warm, kind-hearted way. We talked about Mrs. Butler, but the grasp of the hand was the main thing." "To tell the truth, my head was too full of Mr. Emerson to talk well with anybody that night." "Mr. Emerson's lectures were great, and, far from being a reflection of his essays, he rose to a higher platform; and, although in harmony with his previous thoughts, was altogether superior. Mr. Alcott thinks the third lecture on inspiration the best thing in literature on the subject. They will be published at some future time. It was beautiful to see him rising to greater clearness and harmony of thought. He has become firmer and more solid without losing any of his transparency and beauty."

Another friend wrote: "The last time I saw Emerson was in Rome, and our last conversation was on immortality. And though I have listened to the arguments of many eminent men, in the old world and the new, on this subject, besides reading all I could find in ancient and modern literature, I found him more convincing than all others. How his fine countenance glowed, as he triumphantly concluded, 'I am so sure that the Hereafter will be so much better than the possibility of imagining, that the manner does not occupy my thought, so wonderful is the goodness and wisdom of the ordering of the hour.'"

"At one of Mr. Alcott's conversations he was reading the dialogue of Plato, the Charmides, to a circle of young ladies, when the door unexpectedly opened, and Mr. Emerson appeared. Mr. Alcott said, 'You have read of Charmides and he appears before us.' He seems indeed the prototype of the Greek youth who won the heart of Socrates." "For those," said Criticus, "are the forerunners and lovers of one who is thought to be the most beautiful of all at the present time." "He then appeared to me to be an object of wonder, both for his size and beauty, and all the rest seemed to me to be in love with him, so astonished and disturbed were they when he entered." "I also paid attention to the youth, none of them turned their eyes elsewhere than at him, not even the smallest among them, but all looked upon him as at a statue."

And nothing could be more fitting to Emerson than a discourse on temperance in Plato's highest theme.

An old friend gave me an account of Emerson in the early days of his ministry. "A. one Sunday morning had a class in a Sunday-school at the North End, and finding she was too late to go to her own church she went into the Hanover Street Church, where Mr. Emerson, then young and unknown, was preaching. She listened to the stranger and drank in every word as answering to her very need. She could never tell afterwards what he spoke of, but his personality so impressed her that never from that time has she failed to gather up every word she could gain from his lips or his pen. When she was introduced to him a few years later, she spoke of hearing him for the first time. He asked her of what he spoke, but she could not remember the words; she only reserved this impression. He said, 'You must have been very young.'"

So we gather up the fragments of that wonderful life and personality, and the all is in every little part. The present generation grieve that they have never heard his voice or seen his face, but his spirit has plowed into the whole life of the thought of America, and its wider world of literature, and every soul can meet him, for, as he himself said, "We meet Plato when our eyes moisten over the Phaedo."

A Working Bibliography of Ralph Waldo Emerson.

COMPILED BY GEORGE WILLIS COOKE.

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CHAPTER XXIX.

RESPECT FOR THE PROPERTY OF OTHERS.

Proverbs or Verses.

"Measure not others' corn by your own bushel."
"Just scales and full measure injure no man."
"Better twice measured than once wrong."
"He who will steal a pin will steal a better thing."
"It is wit to pick a lock and steal a horse, but wisdom to let it alone."
"He who steals once is never trusty."
"Who steals an egg will soon steal an ox."
"A thief does not always thieve, but be always on your guard against him."
"A thief thinks every man steals."
"First a turnip, then a sheep, next a cow, and then the gallows.
"He who will have no judge but himself, condemns himself."
"How is he greater than I, if he had not more justice?"

Dialogue.

Note to the Teacher.—It would be advisable, at the start, in this lesson to have a picture of a pair of scales in the hand —or, better still, a small pair of actual scales which could be held up before the class.

You will recognize this thing I hold in my hand. What do we call it? "Scales," you suggest.

And what are they for? "Weighing things." Yes, we take that for granted. But what kinds of things do we weigh in such scales? "Why, every kind of thing," you exclaim. "Anything that has weight."

Words, for instance? Things that people say? Could these be put in scales? "No," you smile, "not exactly." Why not? "Because," you insist, "they are not exactly things. They do not have body." That means, does it, that we really only weigh in the scales an object which has body to it?

"True," you assert, "but we do sometimes speak of weighing people's words or even the actions of people." Yes. That is what we call a figure of speech and it means a great deal.

But why should we have scales to weigh things? "As to that," you tell me, "we may want to see whether one thing is heavier than another."

What kind of objects, however, are most often weighed, do you suppose? Where are scales more often used? "In stores or shops." And what is it that will be put in the scales? "The things that one is going to buy," you answer.

And what are those things? I keep asking. To whom do they belong? "Oh, they belong to the man who is selling them," you continue.

Then what do we call them, so far as he is concerned? They are his,—what? "His property?" Precisely. That is the point. Scales are more often used in order to weigh property.

And what do we mean by Property? "Why," you explain, "it is something that a person owns or that he has a right to, something which belongs to him, or something which he can do with as he pleases." Do all persons have such property, would you say?

"Surely," you reply, "every person owns something, whether it be very little or very much."

If now, for instance, a person should come along and pick up something belonging to you and start to walk away with it, what yould you exclaim? "That's mine?" But why would you say that?

"Because," you tell me, "we should want to make the other person understand that he should let our things alone and not interfere with what belongs to us." You mean then, do you, that you have rights over certain things all by yourself. "Surely," you insist.

But what possible reason should anybody have for coming along and taking something belonging to you? What motive would there be for it? What sense in it? "As to that," you explain, "perhaps it would be only in play."

But if it were in earnest, what would it imply? "Oh, it would be mean, or because the one who did it was a mean person." True, and why should he be mean in that way? Why should he take what is yours?

"Because he wants it for himself," you say. What then is he interfering with, so far as you are concerned? "Why, one's rights," you exclaim. Rights over what? "Rights over one's property," you answer.

Do you think it ever actually happens that a person positively takes something belonging to another and keeps it for himself? "Yes," you admit, "it does happen."

Does he always take it in order to keep it? Suppose he should just pick it up, and you knew well that he would give it back by and by. Would you then be liable to cry out, "That's mine?" "Perhaps," you admit. And why? I ask.

"Because," you insist, "he is interfering with one's rights over one's property even if he takes it only for a while. He may not do that without asking permission."

What do we call it when a man deliberately takes something belonging to another and carries it away with the intention of keeping it? "Stealing," you suggest. Oh, but that is something bad, exceedingly bad. We should call it a crime. "True," you exclaim, "but that is just what it would mean; it would be stealing."

And how should we speak of the person who committed the act? What should we call him? "Thief?"

But are all persons who take things belonging to another called by such a bad name? Actual thieves, as you know, are locked up, put in prison. "Oh, well," you suggest, "perhaps for those who take only little things, the name might seem too severe."

What do you mean by little things? I ask. Suppose that another boy or girl carried off your pencil. Would he be considered an outright thief? "Perhaps not quite as bad as that," you tell me. What if one were merely to pick up a sheet of paper belonging to another and use it without asking permission? He would not be taken by the police and put in prison, would he?

"No," you smile, "probably not. But still it would be a kind of stealing," you assert. Why? "Because it is the same principle, nevertheless," you answer. "He is taking what belongs to another."

What is it, do you suppose, that is most often stolen by actual thieves, who are locked up in prison? "Money. But only very bad people, actual criminals, ever steal money," you tell me.

That may be true, I admit. You think it would be positively dreadful, do you, if any one actually took money from another? You would call that a crime?

But what would be the difference, I ask, between an act of that kind and the conduct of a boy or girl who merely picked up a sheet of paper belonging to another person and used it? Would such an act be actually stealing? "Yes," you hesitate, "although perhaps not quite in the same sense." In what way? I ask.

"Oh," you continue, "he might take a trifle like that, and yet not for a moment be ready to steal money."

But how would he excuse himself? "He might say," you tell me, "that the person who owned it would not care much; that it was a very trifling thing; he could give another sheet of paper back the next day, if the person wanted it."

Yet if it happened to be your sheet of paper that you had been wishing to use, would you mind it? "Yes, indeed," you exclaim. How would you feel? "Oh, we might be indignant or even angry. It would not be right or honest for him to act in that way," you insist.

How is it possible, then, that a boy or girl could do

such a thing? "Why, perhaps he would not regard it exactly as stealing," you explain. "He felt that he needed the thing more than we did, possibly, and it being such a small affair, what should it matter?"

But if it happens to be his thing which is taken by another, does he view it in that light? Does he pass it over as of no account? "No," you continue, "just the contrary. Then he may be indignant or angry."

What, then, is the real difference between stealing money and just merely taking a sheet of paper belonging to another? "There is no actual difference in principle," you admit. But why is it, then, that a person would take the one thing and not the other? I keep asking.

"As to that," you explain, "it may be because the other thing seems very important, or because a good many people have a way of taking trifling things, whereas they would not actually take money."

But do you suppose that grown men who steal money out of people's pockets, have been accustomed to do that all their lives, ever since they were children? "Probably not," you admit. And why not? "Well, in the first place," you reply, "they would have to learn how to do it without at once being found out."

You think, then, that it must have begun in another way? And in what way, would you suppose? "As to that," you reply, "it would probably be by taking other things at first, about which people might not make so much of a fuss."

You assume, do you, that actual stealing, as we call it, might come from simple carelessness on the part of a boy or girl in taking trifling things belonging to others? "Yes," you admit.

Would such a person, when a boy or girl, have taken actual money if they had been able to do it without being found out? "You doubt it?"

And why not? "Oh, it would have seemed too awfully mean," you reply. "They would have felt ashamed of themselves, actually to have done anything like taking money."

But how is it that they get over feeling ashamed about such conduct when they grow older? How is it that a man finally becomes an actual thief, as we say? "As to that," you tell me, "it may be that the feeling of shame wore off and that he got into the habit of taking more important things after a while."

What is the word you used just then? Got into what—did you say? "Into the habit," you answer.

Do you actually mean to assert that a man could have a habit of stealing? "Yes indeed, why not?" you exclaim. It is hard to suppose, I insist, that a man could be so bad as all that. He might take money for instance, just once, under severe temptation, when he wanted it very much. But you do not mean to say that he would do it continually?

"Yes," you continue, "it must be so; otherwise, there would not be so many criminals."

You think that a criminal must be a man who has fallen into a habit of doing wrong? "Surely," you say. "A man is not liable to steal money or some large property unless he has been a thief in smaller ways before."

You fancy, do you, then, that the actual criminals, the men who do such an awful thing as to steal money, take people's purses or watches, enter houses, and carry off the silver as burglars, that such men may not have been criminals from the very start, as children? "Not necessarily," you reply.

Does every boy or girl who is careless about the property of others, in taking merely a sheet of paper for his own use, belonging to somebody else, always become a criminal? "Probably not," you confess. "But at any rate," you add, "that is the way criminals would usually begin, by being careless about the rights of property."

But suppose people who are careless in this way when they are boys or girls, in picking up what belongs to another, and using it for themselves, do not actually become criminals, in the sense of being ready actually to steal money. Could it affect them in any other way, in their dealings with others?

"Yes," you suggest, "it may lead them to be unfair in what they have to do with others; in not being exactly honest or square in their business dealings for instance. How, or in what way?

"As to that," you suggest, "it might lead a man, who is a store keeper or shop keeper, not to be quite strict in the way he measured out things to people." You mean to say that it would be possible for a man to have scales which were not exactly right, or a measure which was not exactly true?

Could it actually happen that a person might not fill the measure quite full, or give a full amount, when he was weighing out a pound? That would be a kind of stealing.

"True," you add, "but it does happen a great deal, according to the way people talk." Would such a man actually take money or purses or watches out of people's pockets? "Not necessarily," you reply. What would be the difference? I ask.

"There is no great difference," you tell me. Why not? "Oh," you say, "it is taking the property of another just the same. If a man pays for a pound and does not get the full measure, a part of his money is actually taken by the man who does the measuring."

Do you think it might happen, for instance, that one might buy a certian thing in a shop or store, get full measure of the article, yet not get the real thing that one asks for? "Yes, indeed," you exclaim, "that might happen again and again."

But would it be possible, after you have asked for a thing and paid your money for it? "Oh, well," you reply, "one may not be able to know exactly what one is buying; the thing may be 'adulterated,' as people say."

And what does that mean? I ask. "Why, it implies mixing something else in with what one is selling, so that it shall not cost as much to the one who sells it."

How can any man do such a thing? I ask. Why is such a man not locked up in prison? Would that not be stealing? "Yes," you hesitate, "but many people do it, however, so that one gets used to it."

You evidently assume that there are a great many ways by which people may be careless about the rights of others, in regard to property, and yet not be considered actual thieves? Do you suppose, for instance, one could steal anything which could not be weighed on the scales? "How is that possible," you ask me?

What if a man should publish a book and put his name as the author of it, and it should be found out afterwards that some of the pages in that book had been copied from another man's work. The actual book, the thing which could be weighed in the scales, would be the man's own property. But would there be any stealing there, any burglary?

"Yes," you admit, "it would be actual theft just the same." But what had been stolen? Not money or anything which could be weighed. "Why," you explain, "he had stolen the work of another, the thoughts of another, the writings of another, and had called them his own."

It is possible, then, that there are certain things which might be stolen and yet which could not be measured on the scales? "Surely," you exclaim. I suspect you are right there, and it is a very important point to be considered.

One further question I want to ask you here. When stopping a person from interfering with your property, you would call out "that's mine." What would you

say in speaking of something belonging to another person? "That's yours?" Yes. And the distinction we draw is between "yours and mine" is it?

Which phrase do we use the more often, would you fancy, in the course of our lives? "That's yours," or the other? "Probably on that point," you assure me, "one says more often "that's mine."

And why? I ask. "Because it is natural," you say. "One thinks more about the interference with one's own rights, than about the interference with the rights of other people." Is that really true? If so, it is a curious fact of human nature which we ought to reflect about.

In saying "that's mine," for instance, does it come only little by little as a habit that we gradually acquire? "Not by any manner of means." "It is just the contrary," you assert. In what way do you mean?

"It is like instinct," you answer; "everyone will exclaim at once about something belonging to himself, asserting 'that's mine.' "

Is it also like an instinct, to be very careful not to interfere with the rights of others, and to always be ready to say, "that's yours"? "Not to the same extent," you admit.

It means, then, does it, that one is to be on guard a little in this matter? That it may come easy to be a little careless in regard to what belongs to another, while one is very positive about what belongs to one's self?

Which habit, then, is the more important to cultivate, that of asserting the rights over one's own property, or of respecting the property of others? "Why, the latter habit," you admit.

And yet we have not quite done with the subject. When a person actually commits a theft, from whom does he take the thing? "Why, from a person." Are you sure of that? I ask. Is it always just from one person?

"How could it be anything else?" you insist. But suppose, for instance, a man were to steal a ride on a railway train, by somehow managing to escape paying his fare. Whom has he cheated? "The conductor," you suggest.

Does the conductor, the man who takes the tickets, actually lose the money? "No," you hesitate. Who does lose it, then, I insist? "Why, the railroad company."

But what is that company, the "Co." which goes to the name? It is not a person, is it? 'No," you smile. But can one steal from a *thing?* "Not exactly," you answer.

Would you call it stealing, then? Would it be actual theft? How is it that we should use such a phrase as "steal a ride." "As to that," you explain, "it would be in a way stealing from those who own the railway."

But how would they be affected by it? I ask. What difference would it make? "Why," you point out, "there would be just that much less paid over to the persons who own the property; they would get just that much less return for carrying on the railway."

You think, then, do you, that one could steal from a number of persons indirectly, quite as much as from an individual man? "It looks that way," you answer.

But which kind of stealing do you suppose would be more common, that of taking money out of people's pockets, entering houses and taking the silver and clothing; or, on the other hand, avoiding paying full money for what one gets on a railway or street-car, for instance?

"The latter would be the more common way," you fancy. And why? What reason would you suggest for it? "Perhaps," you continue, "it might be because one does not see the persons one is cheating. "The man who takes the ticket or does not get it, may not lose by it."

Yes, perhaps that is it. We might call it an indirect form of stealing. It comes easier on that account. And people may fall into the habit of it much sooner than into the habit of taking actual money out of a man's pocket. But is it not stealing, nevertheless?

What if, for instance, the conductor who receives the money on a car, should keep part of it for himself. How would that strike you. "Oh, that would be stealing, of course," you admit. But what would be the difference between such an act and not paying one's fare for one's ride?

Do people who do such things always feel that they are stealing? "No, indeed," you tell me. Yes, you are right. Many persons will do a thing like that who would not actually steal money out of people's pockets.

But does this make it right? "No, surely not," you admit. How is it that they may not actually think of such acts as stealing? "Perhaps they have fallen into the habit of doing such things," you tell me.

It all comes back to a matter of habit, does it, in not being strictly careful at the very start and all the way through one's life, about respecting the property of others. What, then, is the one command which has been handed down in former times, forbidding us in any way to interfere with other people's property?

"Thou shalt not steal?" Yes, that is the whole of it. And what have we found this to really mean? Having respect for what? "For the property of others," you answer.

Points of the Lesson.

I. That a person has certain rights over his own property.

II. That to interfere with such rights is like taking the property, and would be a form of stealing.

III. That actual stealing among thieves is usually of money, or what can be sold for money; but that it did not usually begin in that way.

IV. That stealing can only have become a habit by the loss of all sense of shame.

V. That the loss of such a sense of shame might only occur by one's being careless in small ways about the rights of property.

VI. That one may not become an actual thief, and yet have no true code of honor in selling or buying—that there can be a kind of half stealing as well as half lying.

VII. That stealing may not always be of things which can actually be weighed.

VIII. That we are naturally more emphatic in asserting "that's mine" than in over-asserting "that is yours."

IX. That a strict regard for the property of others is a virtue which needs to be cultivated.

X. That we may disregard property rights indirectly through stealing from a company of persons, as well as from an individual.

XI. That in past times human beings have expressed their belief in the rights of property and in the wrong of interfering with those rights through the command: "Thou shalt not steal."

Duties.

I. We ought not to take for ourselves what belongs to another.

II. We ought not to interfere with another in his rights over his property.

III. We ought to give an exact and honest measure for everything we are paid for.

IV. We ought to pay for what we receive, and to pay an honest price.

V. We ought to be on our guard, lest we become careless in small matters, in regard to what belongs to others.

VI. We ought to be very strict with ourselves in all our dealings with other people's property.

FURTHER SUGGESTIONS TO THE TEACHER: This lesson will be more abstract than most of the others in the series on the "Habits." If thought advisable, the teacher could omit it altogether. Or, on the other hand, he might select just a few leading points from it and ignore the rest. It would depend in part as to whether the young people may afterwards be in a posi-

(CONTINUED ON PAGE 173.)

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THE FIELD.

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INTERNATIONAL COUNCIL AT AMSTERDAM.—A full abstract of the prospectus and program of the next meeting of this organization, which is to be held September 1—4, is at hand, but owing to the press of Emerson matter it is crowded out of this week. It will appear in full in next week's issue. Meanwhile we would urge all UNITY readers who are planning to spend the summer beyond the Atlantic to so arrange their itinerary as to take in this delightful old Dutch town and attend at this time.

BOOKS.

"The School of the Woods." Wm. J. Long. Net, postpaid $1.50
"In God's Out of Doors." Wm. A. Quayle. Net, postpaid 1.75
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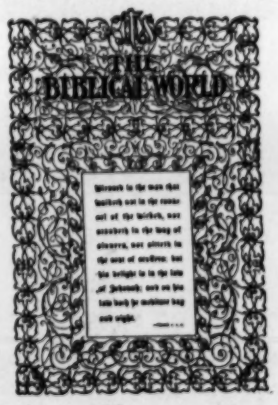

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(CONTINUED FROM PAGE 172.)

tion, when older, to have instruction on a theme of this kind. If not, then they had better have it at such an early age than not at all. There is always the danger of evil results from "suggestions" being given to the minds of the young, concerning methods which they had never thought of; and in this way starting habits which would not have otherwise arisen. But on such matters, we rely on the good sense of a parent or a teacher. If we believe in the eternal value of the ethical principles of the Decalogue, then it may be well that these principles be brought home to young people at an early age. Temptation today is probably greater than ever before. Possibly it would be well to introduce some stories in connection with this theme, showing how certain persons had resisted temptation, and how others had yielded to it and experienced dire results in consequence.

Tower Hill Summer School

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JULY 19 TO AUGUST 23.

A SCHOOL OF REST.

This is the aim, justified by thirteen years of experience—simplicity of dress and diet, regularity of hours, abstinence from the excitements, parades and trivialities that characterize so many summer resorts and that constitute the false expectation of too many summer boarders from the city. This school assumes that thought is restful and vacation is not vacuity but change, variety, sanitary and sane activity of body and mind. No exercises are arranged for the afternoons or Saturdays, and it is expected than all will be quiet by nine o'clock every evening.

NORMAL CLASS IN RELIGION.

THE FLOWERING OF CHRISTIANITY INTO UNIVERSAL RELIGION.—Jenkin Lloyd Jones, Leader.

Twenty-five half hours. Every forenoon, 10:30 to 11 a. m.; five days in the week.

This will be the last year's study in the seven years' course on Religion, the preparation for which was the original purpose that called this Summer School into being. The work will be based on the studies, experience, books, charts, maps, stereopticon slides and lectures used in the actual Normal Class, Bible Class and Sunday School Classes of All Souls Church, Chicago, during the year ending June, 1903. Many of the leading subjects in the course will be treated in the evening lecture with several stereopticon reviews. It will not be a "touch and go," but a "touch and return." The effort will be to make the topics hang together so as to leave the impression of a related whole. It will not be "studying Europe from the top of Mont Blanc," but Ruskin's "introduction of the world to the child through the story of five great cities."

The aim will be to give parents, Sunday School and day school teachers the methods, as well as the matter for teaching that which is too much omitted, even by the college trained and those who are interested in morals and religion.

PROGRAM:

About Twelve of these Subjects will be Treated as Evening Lectures.

A. Protestantism; Orthodox Christianity.

Erasmus, 1465-1536; **Luther,** 1483-1540; **Henry the VIII,** 1491-1547; Melancthon, 1497-1560; **Calvin,** 1509-1564; **Knox,** 1505-1572; **The Puritans; Fox,** 1624-1691; Swedenborg, 1688-1772; **Wesley,** 1703-1791.

B. Protestantism; Liberal Christianity—Unitarianism and Universalism.

Servetus, 1511-1553; **The Socini:** Laelius, 1525-1562; Faustus, 1539-1604; In Transylvania, **Francis David;** in Wales, Jenkin Jones; in England, **Joseph Priestley,** 1733-1804; in America, **William Ellery Channing,** 1780-1842; **Hosea Ballou,** 1771-1852; **Theodore Parker,** 1810-1860.

C. The Enlargement by Art.

The Artists of the Reformation. Duerer, Holbein and the Cranacks; Kaulback's Era of the Reformation (Illustrated).

D. The Enlargement by Science.

Copernicus, 1473-1543; Sir Isaac Newton, 1642-1727; Sir Charles Lyell, 1797-1875; **Darwin,** 1809-1882.

E. The Enlargement by Skepticism.

Voltaire. 1694-1778; Rousseau, 1712-1778; **Thomas Paine,** 1737-1809; Thomas Huxley, 1825-1895.

F. The Enlargement by Literature.

Shakespeare, 1564-1616; Goethe, 1749-1832; Shelley, 1792-1822; Wordsworth, 1770-1850; Whittier, 1807-1892; Browning, 1812-1889.

G. The Enlargement by Biblical Science; The Higher Criticism.

George H. Ewald, 1803-1875; Ernest Renan, 1823-1892; Abraham Kuenen, 1828-1891.

H. The Enlargement by the Comparative Study of Religions.

Sir William Jones, 1746 1794; Anquetil Du Perron, 1731-1805; Champollion, 1790-1832; **Max Mueller,** 1823-1901.

I. The Humanitarian Enlargement.

John Howard, 1726-1790; Samuel G. Howe, 1801-1876; Dorothea Dix, 1805-1887; Florence Nightingale, 1820- ; William Lloyd Garrison; Henry Berg; Susan B. Anthony.

J. Socialistic Enlargement, Applied Christianity.

Robert Owen, 1801-1877: John Ruskin, 1819-1901; Henry George, 1839-1900; Lyof Tolstoy, 1828-

K. The Amelioration of Dogma; The New Orthodoxy.

Bishop Colenso, 1814-1833; F. W. Robertson, 1816-1853; **Horace Bushnell,** 1802-1876; Henry Ward Beecher, 1813-1887; Phillips Brooks, 1835-1893.

L. The New Catholicism; Gropings toward Organization across Denominational Lines.

(*a*) **Orthodox—The Board of Foreign Missions, Young Men's Christian Association, Women's Christian Temperance Union, Christian Endeavor Societies.**

(*b*) **Liberal—Free Religious Association, The Parliament of Religions, The Congress of Religion.**

M. Prophets of Universal Religion.

Immanuel Kant, 1724-1804; **Ralph Waldo Emerson,** 1803-1882; **James Martineau,** 1805-1900.

N. Conclusion and Home Applications.

Non-sectarian churches, social institutions, settlements, etc.

Tower Hill Summer School

1889—FOURTEENTH SEASON—1903

LITERATURE.

One hour each day, from 11:15 to 12:15.

First Week—Introduction to Robert Browning's "Ring and the Book," interpretative readings from Caponsacchi, Pompilia, the Pope and Guido, by Mr. Jones.

Second Week—Some short poems from Robert Browning's later books, "Ferishtah's Fancies" and "Asolando," by Mr. Jones.

Third Week—*The Persian Rose Garden*, by Miss Anne B. Mitchell. Firdusi, Omar Khayyam, Hafiz and Saadi are some of the names that belong to this strangely remote but vital poet's corner of the eleventh, twelfth and fourteenth centuries, A. D., little known but much felt in modern poetry. Witness the sweet and subtle things from this far away time in the pages of Emerson, Edwin Arnold, Bayard Taylor, Alger's Poetry of the Orient.

Fourth Week—Lessons from the Life of John Ruskin. *Praterita and Hortus Inclusus.*

Fifth Week—His Sociological Message: Unto This Last, and Time and Tide.

The poetry of Ralph Waldo Emerson will be the basis of one hour's reading every morning on the porch of Westhope Cottage and of the Sunday Evening Vesper Readings throughout the season, from July 1st to September 15th, when the program of the Summer School does not interfere. This will be Tower Hill's contribution to the Emerson Centenary.

SCIENCE WORK.

FIRST YEAR IN A FIVE YEARS' COURSE—GEOLOGY.—Thomas R. Lloyd Jones, Director.

I. STRUCTURAL GEOLOGY.

1. Rock.
2. Granite, Composition of, etc.
3. Rock weathering.
   a. Agents of Erosion.
   b. Corrosion.
   c. Soil Formation.
   d. Nature of Soil Determined by the Nature of Rock, etc.
4. Rock Formation.
   a. Sedimentary Rock.
      1. Sandstone.
      2. Limestone.
      3. Shale.
   b. Metamorphic Rock.
      1. Marble.
      2. Quartzite.
      3. Slate.
   c. Igneous Rock. Examples.

II. HISTORICAL GEOLOGY.

1. Geological Ages. (Brief.)
2. Geological History of
   a. The U. S. in General.
   b. Wisconsin, Illinois, etc., in particular.
   c. Tower Hill's Place in the Entire Scheme.
3. Glacial Period.
   a. Probable Causes. (Brief.)
   b. Effects of Glacial Action Upon Surface of the Earth.
   c. Driftless Area of Wisconsin.

III. LANDSCAPE GEOLOGY.

1. Study of Local Conditions.
   a. Altitudes of Surrounding Points Found and Profiles Made.
   b. General Character of Landscape Compared With That of Madison, Milwaukee, Chicago, etc.
   c. Study of Bar Formation, etc., etc., etc.

GENERAL FIELD WORK.

I. Study of Local Ferns, Specimens to Be Pressed, Mounted, Labeled and Kept as Nucleus of Collection for Tower Hill, to Be Added To Each Year.
II. Study of Local Flowers, Treated as With Ferns.
III. Study of Local Trees.
IV. Anything that comes to hand in case a person can be found upon the hill who knows enough to direct work upon it.

Class work 8:30 to 9:30 a. m. five days in the week.

MISCELLANEOUS.

LECTURES—Most of the lectures this year, of which there will be three of four a week, will be in connection with the morning work in the history of religion and will be given by Rev. H. M. Simmons, Mr. Jones and such lectures as the Science Department may care to arrange for.

Sunday Services—The number and nature of the Sunday services will be arranged for by the local committee at Hillside and announced later.

Unattended Children—Miss Wynne Lackersteen will again assume the charge of a few unattended children For further particulars she may be addressed at Hartford, Wisconsin.

Library Class—Miss Evelyn H. Walker for the third year will give instruction in library work with special reference to Sunday school and small public and private libraries.

Art Classes.—Lessons in drawing, sketching and water color will be arranged for as required.

Terms—A registration of five dollars admits to all the classes through the term of five weeks. This is a *school*, and not an *assembly* depending for its revenue on crowds. It is class work, not audience work. The limited number provided for makes it impossible to meet the minimum current expenses on fractional tickets. It is hoped that such will not be asked for. Course tickets for the evening lectures are sold for one dollar. Family tickets, good for all minors and those who are dependent on the one family purse, for the season, seven dollars.

TOWER HILL SUMMER ENCAMPMENT.

This is the host of the Summer School. It is situated three miles from Spring Green, Wis., on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul road. It is open for guests from July 1st to September 15th. Accommodations under roofs for about forty people. Tents with floors as required. Tower Hill is equipped with general dining room, water works, ice house, pavilion, garden, cows, team, buckboard, etc. etc.

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